THE RVLES AND DIRECTIONS of the Ordinance of PARLIAMENT, Concerning SVSPENSION from the LORDS SUPPER in case of Ignorance, RESOLVED INTO *A short Catechisme.*

By JEREMY CATELINE, Preacher of the Gospel.

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BIBLIOTHECA BODLEIANA

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TO THE READER.

His Catechiſme is ſo compiled, that every one may ſee the knowledge of theſe things required by the Ordinance on the one hand: And the truth of them confirmed by the Scriptures on the other.

Not that we are to take up our reſt in the knowledge of theſe things, But that with the Apoſtle, Wee grow in Grace, and

in the knowledge of the Lord Ieſus Chriſt, 2 Pet. 3. 18. *Vntill that may bee accompliſhed and fulfilled, which was long ſince fore-phropheſied by the Prophet* Iſaiah; *The Earth ſhall bee full of the knowledge of the Lord, as the Waters cover the Sea*, Iſa. 11.9.

Which ſhall be the praier of the moſt unworthy of all the Churches Servants in the worke of the Miniſtrie.

I. C.

I.

That there is a God.

BY the Ordinance of Parliament, declaring who are to be admitted to the Sacrament of the Lords Supper, and who are to bee suspended from it in the case of ignorance, it is required that

All such persons who shall be admitted to the Sacrament of the Lords Supper ought to know.

That

The Ordinance.	The Question.
I.	
THat there is a God.	*WHat is the first and most needfull thing for every one to know and believe?*
And that there is but one,	*Q. How many Gods be there?*
Everliving	*Q. What manner of one is he?*
and true God,	
maker of Heaven and Earth,	*Q. What are the Works of God?*
and Governour of all things.	
That this only true God is the God which wee worship.	*Q. Who is this only true God?*
That this God is	*Q. Into how many per-*

Q. THat there is a God.

A. There is *but one God.*

A. An Everliving,

And true God.

A. Chiefly two, Creation by which hee made Heaven and earth.
And Preſervation, by which hee upholds and governs all things.

A. This only true God is the God whom wee worſhip.

A. This God is

HEb. 11. 6. *Hee that cometh to God, muſt beleeve that* He *is.*

1 Cor. 8.4. *We know* there is no other God but one.

Dan. 4. 34. *I praiſed and honored him that* liveth for ever.

Deut. 32.4. *God is a God of truth.*

Gen. 1.1. *God created the Heaven and the earth.*

Neh. 9.6. *Thou even thou art Lord alone, thou haſt made Heaven, the Heaven of Heavens, with all their hoſt: the earth and all things therein; the ſea and all that is therein,* and thou preſerveſt them all.

Deut. 10.20. *Thou ſhalt feare the Lord thy God, him ſhalt thou ſerve, and to him thou ſhalt cleave, and ſwear by his Name.* Pſal. 66.4.

1 Ioh. 5.7. There are three

but one, yet three distinct Persons, the Father, the Son, and the Holy Ghost.

sons is this God distinguished?

2. Which be those three Persons?

all equally God.

2. Are these three Persons equall?

II.

THat God created man.

2. Who created man?

after his owne Image,

2. How did God create man?

in knowledg, righteousnesse, and true holinesse.

2. Wherein consists this Image of God?

That by one man sin entred into the world.

2. Hhw then came sin into the world?

And death by sin.

2. What was the fruit and effect of sin?

And so death passed upon all men, for that all have sinned.

2. Are all men then subject unto death?

That thereby they

2. What then is our con-

diſtinguiſhed into three perſons.

A. The three perſons in the Godhead are, the Father, the Son, and the Holy Ghoſt.

A. Yes, They are all equally God.

A. God created man.

A. God created man after his own Image,

A. In knowledg, righteouſneſſe, and true holineſſe.

A. Sin came into the world *by the ſin of one man.*

A. Sin brought forth *Death.*

A. Yes, For death hath paſſed upon men, becauſe all have ſinned.

A. Wee are all

that bear record in Heaven.

1 Iohn 5.7.—The Father, the Son, and the Holy Ghoſt.

1 Ioh. 5.7.—*And* theſe three are one.

Gen.2.7. The Lord formed man of *the duſt of the earth.*

Gen.1. 27. *God created man after his own Image.*

Col.3. 10. *Put on the new man, which is renewed in knowledge after the Image of him that created him.* Eph.4.24.

Rom. 5.12. *By one man ſin entred into the world.*

Rom.5.12. *Death entred in by ſin.*

Rom.5.12. *Death paſſed upon all men, for that all have ſinned.*

Epheſ.2.1. *You hath he*

are all dead in treſpaſſes and ſins.

And are by nature the children of wrath.

And ſo liable to eternall death.

The wages of every ſin.

III.

THat there is but one Mediator the Man Chriſt Ieſus.

Who is over all God bleſſed for ever.

Neither is there ſalvation in any other.

That he was conceived by the Holy Ghoſt.

And born of the Virgin Mary.

dition by nature?

2. *What is our miſery thereby?*

2. *But is that all?*

2. *How come we to be liable to eternall death?*

2. *Is there any mediator between God and man?*

2. *Is he only man?*

2. *Is Salvation to be attained by any other?*

2. *How did he being God become man?*

dead in treſpaſſes and ſins.

A. We are all by nature the children of wrath.

A. No, For *we are thereby liable to eternall death.*

A. Becauſe death is the wages of every ſin.

A. Yes, There is one Mediator between God and man, the Man Chriſt Ieſus.

A. No, He is alſo over all, *God* bleſſed for ever.

A. No, Salvation is not to be attained by any other.

A. He was conceived by the Holy Ghoſt, and born of the Virgin *Mary.*

quickened who were dead in treſpaſſes and ſins.

Epheſ. 2. 3. We were by nature the children of wrath *as well as others.*

Rom. 5. 19. *By the offence of one,* the fault came on all to condemnation.

Rom. 6. 23. *The wages of ſinne is death.*

1 Tim. 2. 5. *There is one Mediator between God and man, the man Chriſt Ieſus.*

Rom. 9. 5. Chriſt is *over all,* God, *bleſſed for ever.*

Act. 4. 12. Neither is there ſalvation in any other, *for there is no other name under heaven whereby we muſt be ſaved.*

Mat. 1. 20. *That which is conceived of her is of the Holy Ghoſt.* Mat. 1. 22. 23.

The Ordinance.	The Question.
That he died	Q. *What hath Christ done for us?*
Vpon the Crosse,	Q. *What death did Christ undergoe for us?*
To save his people from their sins.	Q. *Wherefore did Christ undergoe death?*
That he rose again	Q. *But was Christ overcome of death?*
The third day from the dead.	Q. *When did he rise againe?*
Ascended into Heaven.	Q. *What did he after his resurrection?*
Sits at the right hand of God.	Q. *What doth he there?*

A. He died for us.

Rom. 5. 8. *while we were yet sinners* Christ died *for us.*

A. He dyed the cursed death upon the Crosse for us.

Phil. 2. 8. *Hee humbled himself and became obedient unto death,* even the death of the Crosse.

A. To save his people from their sinnes.

1 Cor. 15. 3. Christ died for our sins.

Mat. 1. 21. He shall save his people *from their sins.*

A. No, He overcame death and rose again.

Rom. 14. 9. *To this end Christ both died, and rose, and revived, that he might be Lord of the dead and living.*

A. He rose again *the third day.*

1 Cor. 15. 4. *Christ died for our sins, and was buried, and* rose again the third day *according to the Scriptures.*

A. He ascended up into the heavens.

Act. 1. 9. *While he spake these things, while they beheld,* he was taken up, and a cloud received him out of their sight.

A. He sits on the right hand of God.

Heb. 1. 3. *When he had by himself purged our sins,* he sate down on the right hand of the Majesty on high.

And makes continuall intercession for us.

Q. *What doth Christ at the right hand of God?*

Of whose fulnesse wee receive grace necessary to salvation.

Q. *What benefits have we now by Christ?*

IIII.

THat Christ and his benefits are applyed only by faith.

Q. *How is Christ with his benefits applyed unto us?*

That faith is the gift of God.

Q. *How may we attain unto Faith?*

That we have it not of our selves.

But it is wrought in us by the word.

And by the Spirit of God.

Q. *How is faith wrought in us?*

That Faith is that grace whereby wee

Q. *What is Faith?*

A. He maketh continuall intercession for us.

A. Of this fulnes we receeive grace necessary for salvation.

A. Christ with his benefits are applyed to us *only by Faith.*

A. It is the gift of God, we have it not of our selves.

A It is wrought in us *by the Word of God* as the *instrument,*

And by the Spirit of God, as the *efficient cause* thereof.

A. It is that grace whereby wee be-

Heb. 7.25. *He is able to save to the uttermost, seeing he ever lives* to make intercession for us.

Joh. 1.16. Of his fulnes have we all received, *and grace for grace.*

Joh. 1.12. To as many as recived him, *to them hee gave power to become the Sons of God,* even to them that believe in his Name.

Ephes. 2.8. *By Grace ye are saved through* faith, and that not of our selves, it is the gift of God.

Rom. 10.17. Faith cometh by hearing, *and hearing by the Word of God.*

1 Cor. 2.4. *The Apostle saith, his preaching was in the demonstration* of the Spirit, that their Faith might be in the power of God.

2 Tim. 1.12. *I know whom I have believed, and I am*

lieve and truſt in Chriſt for remiſſion of ſin, and life everlaſting.

According to the promiſe of the Goſpel.

Q. Where are theſe things promiſed to a believer?

Bnt who ever believeth not on the Son of God, ſhall not ſee life, but ſhall periſh eternally.

Q. But what ſhall be? come of thoſe that doe not believe in Chriſt?

That they who truely repent of their ſins,

Q. What is required of thoſe that doe truly repent of their ſins?

doe ſee them,

ſorrow for them,

turne from them

unto the Lord.

Q. To whom muſt wee returne?

And that except men doe repent, they ſhall ſurely periſh.

Q. But what if wee doe not repent?

live and truſt in Chriſt for remiſſion of ſin and life everlaſting.

A. Theſe things are promiſed in the Goſpel.

A. Thoſe that doe not believe in Chriſt, ſhall never ſee life, but periſh eternally.

A It is required of thoſe that truly repent of their ſins, that they

1. See their ſins.

2. Sorrow for them,

3. Turne from them.

A. We muſt return *unto the Lord.*

A. If we do not repent *wee muſt needs periſh.*

perſwaded that he is able to keep that which I have committed to him againſt that day.

Eph. 3.6. We are Partakers of his promiſe *in Chriſt* by the Goſpel.

Ioh. 3. 36. *He that believeth not the Son, ſhall not ſee life—*

But the wrath of God abideth on him.

Pſal. 51.3. *My ſin is ever before me.*

2 Cor. 7.10. *Godly ſorrow works repentance to ſalvation.*

Eze. 14. 6. Repent and turn *you from your Idolls, and turne away your face from all your abominations.*

Jer. 4. 1. *If you will return, O Iſrael, ſaith the Lord,* Return unto me.

Luk. 13. 3. Except you repent, you ſhall all periſh.

That a godly life

Q. *What is further required of a Christian?*

is conscionably ordered

Q. *What is a godly life?*

according to the Word of God,

In holinesse and righteousnesse.

Without which no man shall see God.

Q. *Why must we lead our life in holinesse and righteousnesse?*

V.

THat the Sacraments are seals of the Covenant of grace in the blood of Christ.

Q. *What are the Sacraments? Or what is the use of the Sacraments?*

That the Sacra-

Q. *What, or which are*

A. A godly life.

Tit. 2. 11, 12. *For* the grace of God, *that bringeth salvation, hath appeared to all men,* teaching us to live soberly and godly *in this present world.*

A. That which is conscionably ordered

Act. 24. 16. *Herein doe I exercise my selfe, to have alwaies a conscience void of offence toward God, and toward men.*

According to the Word of God.

Psal. 119. 9. *Wherewith shall a young man cleanse his way? Even by taking heed thereto, according to thy Word.*

In holinesse and righteousnesse,

Luk. 1. 75. *That we may serve him in holinesse and righteousnesse.*

A. Because without holines no man shall see God.

Heb. 12. 14. *Follow holinesse, without which no man shall see God.*

A. They are seales of the Covenant of Grace, in the blood of Christ.

Rom. 4. 11. *The signe of Circumcision a Seal of the righteousnesse of faith.*

A. The Sacra-

1 Cor. 11. 25. *This*

The Ordinance.	The Question.
ments of the new Testament are Baptisme and the Lords Supper.	*the Sacraments of the new Testament?*
That the outward Elements of the Lords Supper are Bread and Wine.	*Q. What be the outward elements of the Lords Supper?*
And doe signifie the body and blood of Christ	*Q. What do the outward Elements, or the Bread and Wine signifie?*
Crucified.	*Q. In what condition is Christ represented in the Sacrament?*

ments of the new Testament, are Baptisme and the Lords Supper.

A. The outward Elements of the Lords Supper are Bread and Wine.

A. The Bread and Wine signifie the Body and Bloud of Christ.

A. In a crucified condition.

Cup is the new Testament in my Blood.

Mat. 28. 19. *Goe teach all Nations,* Baptising *them in the Name of the Father, and of the Son, and of the holy Ghost.*

1 Cor. 11. 23. *That which I have received of the Lord, I have delivered unto you, how the Lord Iesus the same Night wherein he was betrayed took Bread,* &c.

1 Cor. 11. 26 *As oft as yee eat this bread, and drink this Cup, yee doe shew the Lords death till he come.*

Matth. 26. 27. *Iesus took bread and blessed it, and brake it, and gave it to his Disciples and said, Take eat, this is my Body. And he took the Cup and gave thanks, and gave it to them saying: Drink ye all of this, for this is my Blood.*

1 Cor. 11. 24. *This is my body which is broken for you.*

Mat. 26. 28. *This is my*

Which the worthy receiver by Faith doth partake of in this Sacrament.

Which Christ hath likewise ordained,

For a remembrance of his death,

That *whosoever eats and drinks unworthily, is guilty of the body and blood of the Lord.*

And therefore every one is to examine himselfe,

Least hee eat and drink judgement to himself, not dis-

Q. What Benefit hath the worthy receiver by this Sacrament?

Q. Who did ordaine or institute this Sacrament?

Q. For what end did Christ ordain the Sacrament?

Q. What is the danger of eating and drinking unworthily in the Lords Supper?

Q. What then ought every one that receives the Sacrament to doe?

Q. Why ought every receiver to examine himself?

A. He partaketh of the Body and blood of Christ.

A. Christ did ordain and institute the Sacrament

A. Christ ordained it *for a remembrance of his death.*

A. Who ever eateth and drinketh unworthily, *is guilty of the body and blood of Christ.*

A. Every one that receives, ought *to examine himself.*

A. Every receiver ought to examine himself, *lest*

blood of Christ? The bread which we break, which is shed for many for the remission of sin.

1. Cor. 10. 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

1 Cor. 11. 23. *The Lord Jesus, the night he was betrayed, took bread &c.*

1 Cor. 11. 24. *Take, eat, this is my body which is broken for you:* Do this in remembrance of me,

1 Cor. 11. 29. *For he that eateth and drinketh unworthily,* shall be guilty of the body and blood of the Lord.

1 Cor. 11. 28. *Let a man examine himself, and so let him eat of that bread, and drink of that cup.*

1 Cor. 11. 29. *He that eateth and drinketh unworthily,* eateth and drinketh

cerning the Lords body.

VI.

THat the ſoules of the faithfull after death, doe immediatly live with Chriſt in bleſſednesſe.

Q. What doth become of the ſouls of the faithfull after death?

That the ſouls of the wicked doe immediately goe into hell torments.

Q. What doth become of the ſoules of the wicked after death?

That there ſhall be a Reſurrection of the bodies.

Q. Doe the bodies of men after death periſh for ever?

Both of the juſt and unjuſt.

Q. Shall the bodies of all riſe again, both good and bad?

At the laſt day.

Q. When ſhall all men riſe again?

At which time all ſhall appear before the Judge-

Q. What ſhall become of them being ſo raiſed up?

lest he eat and drink judgement to himselfe: because he discerns not the Lords body.

damnation to himself, not discerning the Lords body.

A. The souls of the faithfull after death, doe immediatly *live with Christ in blessednes.*

Luk. 23. 43. *Verily I say unto thee,* To day shalt thou be with me in Paradise.

A. The soules of the wicked after death, doe immediately *goe into hell torments.*

Luk. 16. 22. *The rich man died and was buried,* and in hell *he lift up his eies* being in torments.

A. No, There shall be a resurrection of their bodies again.

1 Cor. 15. 52. *The trumpet shall sound,* and the dead shall be raised.

A. Yes, All shall rise again, *both just and unjust.*

Act. 24. 15. There shall be a resurrection *of the dead,* both of the just and unjust.

A. All shall rise againe *at the last day.*

Ioh. 6. 54. *I will raise him up* at the last day.

A. Being raised up, *they shall* all *appeare before the*

2 Cor. 5. 10. We must all appear before the judgement seat of Christ,

ment seat of Christ, To receive according to that they have done in the body, whether it be good or evill.

And that the righteous shall goe into life eternall,

And the wicked into everlasting punishment.

Q. What shall then become of the righteous?

Q. And what shall become of the wicked?

FINIS.

judgement seat of Christ, that they may receive according to that they have done in the body, whether it bee good or evill.

A. The righteous shall then *goe into eternall life.*

A. The wicked shall *goe into everlasting punishment.*

that every one may receive the things done in the body, whether it be good or evill.

Mat. 25. 46. *The righteous shall goe into eternall life.*

Mat. 25. 46. *These shall goe into everlasting punishment.*

FINIS.